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A FREE RELIGIOUS FAITH

THE twenty-fifth annual meetings of the General Assembly of Unitarian and Free Christian Churches are reported in this issue. The Assembly represents individual congregations, many of them with a continuous life of two and a half centuries. Each of these congregations has maintained a free and separated life in the religious life of Britain. The meaning of this can be lost in what has become customary. It means that for two and a half centuries a handful of people have had the strength and the sense of dedication to pursue religious truth as they see it, and not as others see it around them. They have produced their own scholars, they have maintained their own ministry and their own churches, they have done all this in balanced judgment and sober daring. It is, on any showing, an extraordinary contribution of the human spirit to things considered just and true.

A New Situation

This handful of people find themselves in a new situation. Each situation is of course always new. Their ancestors were constantly facing and mastering changed circumstances, forbidding enough and new at the time. Last week at the meetings many efforts were made to understand and assess the contemporary conditions in which this small group of men and women find themselves. There is little doubt that, as in the past, the sense of dedication and the insight that comes with it will find their own way out from current difficulties.

The need for the witness of such a group is as vital in spiritual civilization as it ever was in the past. The religious perception of life is never easy; it has become at least temporarily more difficult in a time of changing values. Contemporary men never ought to cease from asking themselves about the source of the horrors to which they have subjected themselves and their neighbours, and from which they are by no means free yet. Contemporary men are asking the questions, but they are not always asked within the harsh and unforgiving values of religion, and humble men devoted to those values may have as much or more to give in the asking than many more popular voices.

A Question

One of the questions, for instance, was asked last week by a well-known Oxford historian, Mr. A. J. P. Taylor. In the *Manchester Guardian* he asked why the modern German nation, "a very great and civilized people . . . succumbed so easily to barbarism in thought and action." This barbarism was represented by Hitler, a man "empty himself" who "created emptiness everywhere"; a man from whom eventually everyone who knew him shrunk away in disgust. This is Mr. Taylor's description of Hitler, and he uses more justly contemptuous phrases about him; yet strangely enough this contemporary civilized don of Oxford describes this disgusting man also in the following terms: "He was an historical figure of gigantic stature, changing the face of Germany and of the world."

— And An Answer

Now if Hitler could return he would feel himself justified — if such a man could feel in such a way — in this latter description of him by the professor of history. That he was "empty" and "disgusting" would not trouble Hitler in the least; that he was "an historical figure of gigantic stature" would confirm everything he had ever believed of himself. In short, Mr. A. J. P. Taylor's estimation of Hitler is that which would essentially please Hitler. One of the answers to one of the major problems of to-day, is that men like Mr. Taylor who can recognize emptiness and turn in disgust from the spiritual misery that goes with it can regard such a man of "gigantic stature." There were plenty of men in Germany who did that. They thought on the whole as Mr. Taylor speaks, but kept silent because of "history" and "gigantic stature" when six million Jews were done to death.

There was, according to Mr. Taylor, the possibility that if Hitler had been given a certain certificate in his youth he would have settled down as a teacher of art in an Austrian village. If he had done so, of course, the world would have been a sweeter place. Yet, how does the world judge? How indeed it may fairly be asked does the contemporary Oxford historian judge? Hitler as a dictator persuading and forcing millions of men to their doom is of "gigantic stature," no matter how evil he is; as an art teacher he would have been nothing.

A handful of comparatively unknown people, dedicated to the values of religion, as such handfuls have done throughout history, can reverse this judgment. They can affirm from their own insight that as a teacher perhaps the man Hitler would have been everything. As a great figure strutting about upon an imaginary stage called history he was nothing. He was puffed up into something by the values which allow the word "great" to be attached him.

The harsh and unforgiving values of religion impose their own standards.

UNITARIANS IN CONFERENCE

The Annual Meetings of the General Assembly of Unitarian and Free Christian Churches were held in London from April 21 to 24

ANNUAL BUSINESS MEETING

THE twenty-fifth Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches was held in the Conway Hall, London, on Wednesday, April 22, 1953, the President (Dr. Dorothy Tarrant) taking the chair at 10 a.m. Following the singing of a hymn, and a prayer by the Rev. A. H. Birtles, a simple Act of Commemoration paid tribute to twelve ministers who had died since the last annual meeting.

Dr. Tarrant

The first Resolution, "That the thanks of the Assembly be given to Professor Dorothy Tarrant for the services rendered by her as President during the past year," was moved by the Rev. Arthur Long and seconded by Mrs. G. S. Whitby, who paid tribute to the kindliness, zeal and business acumen which Dr. Tarrant had brought to her important tasks and spoke of the encouragement derived by District Associations and local churches from her visits. Dr. Tarrant, responding to the Resolution, said that to her it had been a really wonderful year and she gave what she had been able to do as a thank-offering for a lifetime of enjoyment of our faith and fellowship.

President and Vice-President

A Resolution "that the Rev. Herbert Crabtree be appointed President for the year 1953-54," moved by the Rev. W. B. Tavener who spoke of Mr. Crabtree as possessed of "a kind of seniority of character, a great realist, a true pastor, a man of steady, sure and brotherly understanding," was seconded by Mr. Leslie Proctor and carried with great cordiality. Dr. Tarrant invested her successor with the chain of office, and, after a gracious expression of appreciation of the honour bestowed upon him, Mr. Crabtree delivered his Presidential Address, a report of which appeared in our last issue.

On the proposal of the President and with the cordial assent of the meeting, Mr. Stanley R. Butler was appointed Vice-President for the year 1953-54. Although not widely known among us, Mr. Butler, who is highly esteemed by our people in SE. Wales, will bring to the office sincere devotion, great gifts and high professional experience and qualities.

Silver Jubilee and Mrs. Sydney Martineau

At this point past-presidents and honorary members of the Assembly were called to the platform to give added impressiveness to a pleasant happening designed to mark the Silver Jubilee of the Assembly and to pay a tribute of gratitude and affection to Mrs. Sydney Martineau, the first President of the Assembly. The President said that time had proved the wisdom of the step towards a greater unity taken by our churches twenty-five years ago, and no one contributed more to the promoting of that unity than Mrs. Martineau, a devoted and whole-hearted supporter of our Church in many capacities, and the Assembly thought it fitting to present to her an Address expressive of the affection and gratitude in which she is held by our people. Mr. Crabtree read a letter from Dr. Eliot, the President of the American Unitarian Association, telling of the wish of our co-religionists there to salute Mrs. Martineau on this occasion.

After the reading and presentation of the Address, Mrs. Martineau responded, saying that she found it very difficult to express her thanks as she would wish. It had always been a great joy to work with our people and there was real happiness in being able to help. She had been born into a Unitarian home and had never been tempted to go beyond such a home, this and the name which came to her upon her marriage made the first step in public life easy. She rejoiced that the Assembly had a likeness to the British constitution: its constitution, too, is flexible. It is a growing body. Twenty-five years ago we did the right thing: the spirit which moved us then is still our spirit: we can go forward with courage and confidence.

Professor Dexter Perkins, of the U.S.A., was invited to say a few words by the President and fittingly spoke of the comradeship of the Assembly and the Association in great endeavours. In the United States during the last decade there had been considerable growth outside New England and an American Unitarian could no longer be described as a believer in "the Fatherhood of God, the Brotherhood of Man and the neighbourhood of Boston."

Annual Report and Resolutions

Then followed the presentation of the Annual Report by the Secretary (Rev. John Kielty) and the Accounts by the Treasurer (Mr. Ronald P. Jones). The Accounts showed a very small deficit, the smallest since the war, and the Treasurer was at one time afraid there was going to be a surplus—a state which he regarded as unhealthy and destructive of incentive. Questions about the Report, few in number, were answered by the Chairmen of the appropriate Committees.

Further Resolutions expressed the Assembly's thanks to the Hon. Treasurer, the local Treasurers, the Preacher of the Anniversary Sermon (Dr. Agnew), the Rev. E. D. Davies, for his conducting of the service, the congregation of Essex Church for the use of the Church, re-appointed the Auditors, admitted the Unitarian Fellowship of Australia to membership of the Geenral Assembly, and conveyed greetings to the American Unitarian Association, the church at Cape Town, and our co-religionists in Europe.

The Assembly then adjourned for lunch. Upon the resumption of business the President formally moved the following Resolution submitted by the Council:

"That Clause 9 of the Constitution be amended to read as follows:—

9. CONSTITUTION OF THE COUNCIL

The Council shall consist of not more than 48 members selected as follows:

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.

1 Member each to be appointed by not more than sixteen such Representative Associations covering Great Britain as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.

1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.

1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.

1 Member to be appointed by the Governing Body of Manchester College, Oxford.

1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.

3 Members to be co-opted triennially by the Council.

4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3 (d) be amended by deletion of the words:—'on any matters, except the election of their Representatives on the Council'."

Dr. Tarrant, seconding the Resolution, said that its submission arose from the feeling that the present numbers are too large in proportion to the present strength of the movement, from the need to reduce travelling expenses, and from the conviction that a smaller council would give scope for all its members to serve on committees.

Seven amendments to the Resolution were submitted and considered. They aimed at increasing lay membership of the Council, restoring the representation of the Sunday School Association, the Women's League, the Unitarian Young People's League, to give representation to the Lay Preachers' Union, to revolutionize the method of election to the Council. It remains only to record the Amendment which was carried by a very large majority:

"That the Council's Motion for the amendment of the Constitution be referred back so that the Drafting Committee which shall have power to co-opt additional members may frame a Motion for the amendment of the Constitution, taking into consideration the views expressed at the 1953 Assembly, and submit it to the Assembly in 1954."

The remaining Resolution, submitted by the Swansea congregation, read:

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches desires to record its conviction that all sports which cause unnecessary suffering to animals should be condemned; and that, while it does not express an opinion on the issue of vivisection it does assert that such experiments should be undertaken only when no other course is open; that in all cases the least possible suffering should be inflicted on the animals concerned; and that the number of government inspectors should be increased in some proportion to the increase in the number of experimental laboratories since the passing of the Cruelty to Animals Act in 1876."

The Rev. Basil Viney moved the Resolution, which was seconded by Miss Sturdy, and after discussion, carried by a very large majority.

COMMENT

THE ASSEMBLY MEETINGS

Informal Reception

ONE of the pleasantest functions in connection with the General Assembly Meetings is the informal reception that opens the proceedings, enabling long-separated friends to exchange a few words with one another, and to have refreshment after travelling without the rush of a tea-room at a busy hour. Dr. Dorothy Tarrant, as President of the General Assembly, welcomed some overseas visitors, well-known to us by name, if not personally—Mrs. Magnus Ratter, of Cape Town, the wife of one of our ministers in a spot well in the limelight, and the Rev. W. and Mrs. Bottomley, who have been doing such good work for our cause in Australia. Professor Dexter Perkins, Moderator of the American Unitarian Association, was unfortunately unable to be present, but his place was taken by the Rev. D. P. Osborn, now temporarily in charge of two of our London churches, who replied to his welcome in a brief but excellent speech.

The Annual Sermon

DR. Agnew's unconventional but eloquent Anniversary Sermon must have rammed home in the minds of many the realization that has begun to dawn there, the fact that the great majority of mankind are not greatly interested in problems of theology and philosophy, and that if Unitarianism is to make a wider appeal it must give a simpler and more comprehensive message from the pulpit. As it stood, however, Dr. Agnew's message was incomplete, and it was left to the Rev. H. Crabtree, the new President, to give the other side of the picture. His address struck me as being a model of what such addresses should be, rightly dividing the claims of administrative and religious thought. There was, however, no real opposition between his message and that of Dr. Agnew. The pulpit message must be simple, direct and homely, but for those who like stronger meat there is always the possibility of a class on the philosophy of religion, which in some congregations would meet the needs of the mentally more inquisitive and alert.

Overseas and Foreign Committee

I must confess that I had some sympathy with the Rev. Wm. Bottomley, of Seaforth, Victoria, that so little notice was taken in the Report on the condition of our cause in Australia. One realizes, of course, that space is not unlimited, but it would add to our interest in work overseas if a little more information were given on overseas movements. The time, too, has surely come to re-consider the advisability of continuing the distinction of "overesas" and "foreign." The unreality of it is shown by the fact that Khasi Hill appears under the former heading, and "Brahmosomaj" under the latter. We have progressed somewhat from classic times, but the word "foreign" as used to distinguish, still has a chilly sound. At a time when the secular world is beginning to realize the world's essential unity, it ill becomes a religious body to make distinctions that suggest the opposite.

Christian Sociology

DR Carpenter, Canon of Westminster, was an excellent choice for the address before the Union for Social Service. What pleased me particularly was its absence of dogmatic assertion; and its recognition of the fact that the issues before the world to-day are too complicated to be regarded simply as the opposition of black and white, or Christ and Satan. He agreed that there had been no comprehensive system of Christian sociology since the collapse of the mediaeval point of view. It is the task of religious people to make their faith relevant to the kind of world in which they find themselves, and as I listened to him I felt that there could never be a final sociological system which we could definitely label as Christian, since the conditions in which we live are so different from those of New Testament times. The task of Christian sociology then, is to apply the spirit of the Christian faith to the social and political problems that beset us, and that is a task that every generation must take up anew.

International Affairs

IF anyone were to ask me which of the meetings I enjoyed most, I should have no hesitation in saying—the meeting on International Affairs; and that in spite of the fact that practically all the meetings reached a high level. All the three main speakers were at home on their subjects, and took pains to be concise and to make themselves understood, although at times the subjects dealt with were not elementary. It is a pity that all three addresses could not be joined together in pamphlet form. Professor Dexter Perkins was particularly illuminating on the relationship of religious liberalism in America to social trends and developments.

As a political liberal, however, I must protest against the use of the word "liberal" and "liberalism" to refer to a religious liberal and religious liberalism. There is a Liberal party still in existence in Britain, and liberalism has a distinct general meaning in the political sphere, referring to a particular attitude to political and social questions. It was noteworthy that Professor Dexter Perkins, in whose country the word "liberalism" plays a very small part in politics, always used the words, "religious liberal," or "liberal religion." Surely, to add a religious connotation to the words without further verbal additions only makes for confusion. The founders of the I.A.R.F. were particularly careful to avoid that confusion.

Social Function of the University

SIR Hector Hetherington's Essex Hall Lecture dealt with a subject which, though not specifically religious, can, if not adequately settled in the minds of our people, have a most deleterious effect on religion itself. One of the problems before the world to-day is to defend the human soul from the centralized power of the state; and one of the most effective defences is a group of universities with a proper realization of their specific functions. Sir Hector Hetherington showed us that those functions were not complete, unless it can act on the assumption that the values of life are to be won "through a society in which the energies of personal freedom are under

the restraint of mutual respect, whose principle, therefore, is equality under a public law, and whose virtues include toleration, sincerity and a profound humility of spirit." It is to be hoped that Unitarians will take to heart the spirit of this lecture, for the issues with which it deals are never finally settled, but can only be settled by each age only in the framework of its own problems.

Commentator.

TWENTY-FIFTH ANNIVERSARY FORUM

THIS year, the Public Meeting took the form of a Forum on "Our Churches to-day and to-morrow," the Chairman being the President of the General Assembly, and the Panel, Dr. Stanley J. Kennett, and the Rev. Barbara Thomas and the Rev. Dudley E. Richards. The questioners were Miss Madeline Edwards and the Rev. Keith C. Treacher. The attendance was excellent, both the body of the Conway Hall and the gallery being well filled. What was more, the questions and arguments were followed by the close and obvious interest of the audience.

In his opening remarks, the President referred to the growing popularity of such a discussion. Following the success of the earlier forum held three years ago, on our message, it was decided on this occasion to make the discussion bear on the practical aspects of our church life.

A Commission's Report

The panel first of all gave a resume of their views. Dr. Kennett called attention to the fact that the members of the Commission all agreed to the proposals outlined in the Report. Part II referred to the fact that the primary requirement was that our teaching should be relevant to the world in which we live. He complained, therefore, that the Report of the Commission on our Faith had not been followed up by something with a more popular appeal. The two requisites for our body were that we should have a fellowship that meets our own spiritual needs; and that, following that requirement, we should be able to give a lead on great moral issues. He referred to the grave ministerial crisis that had arisen, that demanded that the grouping of Churches should be followed up, in order to share the services of ministers. This should be carried even further. So far, our ministers were paid for mostly by inherited funds. That fact created a great responsibility to meet the trust in us that was so involved.

He regretted that more had not been done in the appointment of District Ministers or in the establishment of new causes. The latter involves for success the appointment of full-time minister. The Report, too, demanded that we should have a more vivid sense of having a relevant gospel, and for that purpose members should take a greater interest in such publicity as was typified by *The Inquirer*.

Needs of the Age

The Rev. Barbara Thomas referred to the difficulty of summing up the needs of the age. It was now time to develop the requirements of the human spirit. The major need in the growth of our churches was that we should know the wants of the people to whom we have a message. The big difficulties to-day come from the great number of ways people have to-day of spending their time; people tend to be overburdened by the important things they enjoy doing. The problem is one of man-power; our people who are tempted to have many occupations have to be induced to cut their jobs down.

Church Attendance

The Rev. Dudley Richards drew attention to the fact that there had been declines in church attendance in earlier times, e.g., it was a problem that occupied Priestley. If we realized the real nature of the past, perhaps we would not be so pessimistic over the present. He referred to the fact that the lines of demarcation between "orthodoxy" and ourselves are somewhat blurred. In practical problems that is even more true than in theology. If Unitarians have little to say on such things as food and race relations there is little chance of denominational progress. He asked—Are ministers really necessary? Referring to churches he knew, he felt that the congregations had been able to carry on without ministers, but they themselves felt that they needed a ministerial leader. Moreover, do congregations wish to keep up their old independence? If not, they must be prepared to sacrifice something if they need a strong and centralized church government.

QUESTIONS

Miss Edwards asked for information on the way to interest young people in the work of the churches. Mr. Richards said that there must be definite young people's groups, but they should understand that they are part of the church. The older members of the congregation, too should make them feel that they *belong* to the church.

Mr. Treacher referred to the emphasis laid on breaking-down the old independence and the need for inculcating loyalty not only to the local church, but to the denomination. The tendency is to look on our faith as that of a mature mind. How can the General Assembly give a lead? Dr. Kennett did not feel that in giving up local independence we gave up anything that really mattered—our real independence comes from our essential claim to freedom in faith. He suggested that the denomination should form *ad hoc* committees to give leadership on relevant issues as they arose. Miss Thomas suggested travelling specialists on particular issues to help congregations, whilst Mr. Richards thought that the colleges might help in this respect. When Miss Edwards asked whether in view of the growth of liberal views in other denomination, our separateness should be kept up, Mr. Richards pointed to the way in which the Council of Churches tend to exclude Unitarians.

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After the taking of the collection, which realized £46 11s., and the singing of a hymn, the meeting was thrown open for questions from the audience. The first question suggested was whether, as we had altered the form of our public meeting, should we alter also our form of worship. Miss Thomas referred to the great freedom that Unitarians had in deciding the form of services, and referred to Cheltenham's experience of informal devotional services during the war, which were so much appreciated that they were continued after the war. Dr. Kennett thought it a mistake to have always a stereotyped form of service. He did not see, for example, why there should *always* be a sermon.

Another questioner asked what would cure Unitarians of intellectual snobbishness, but it was suggested that such snobbishness did not exist. It was then asked what measures should be adapted to recruit young men for our ministry. The panel thought that the grouping of churches on a greater scale would help. One difficulty, too, was a suspicion that so many of our members tend to think that the work of the church was not really valuable. One questioner asked whether the tighter organization of the Non-Subscribing Presbyterian Church of Ireland had affected freedom of opinion, but the panel thought there was nothing in the question. The panel thought it inadvisable to advocate the preaching of Unitarianism apart from Christianity, but there was need for tact in meeting those who were prejudiced against Christianity. Dr. Kennett, however, thought it unwise to claim that we alone followed Christianity, when the great majority of people thought that Christianity was something very different. To call ourselves Christians really confused the issue.

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There was the "hardy annual": "Should politics be introduced into the pulpit?" to which the panel suggested that the prohibition should extend only to party politics; but all great issues to-day have a moral side which the church cannot neglect.

On a question whether parents were responsible for their children's religious educations, Miss Thomas suggested that there were large numbers of children who needed the interest

of grown-ups, their own parents giving them everything but their company; and that all members should try to fill the gap.

One questioner asked whether a periodic restatement of our faith was a good substitute for the historical creeds of the church. The panel were decidedly of the opinion that it was. Dr. Kennett pointed out that the historic creeds themselves had a richness at the time that they were formulated that they do not have to-day, since they were closely related to the questions of the age in which they were first formulated. The panel thought that where churches were small it might be a solution to have them served by part-time ministers, who did work outside their churches. The practical difficulties were not great, but perhaps a better solution would be a more effective organization of voluntary workers under full-time ministerial leaders.

The President thanked all concerned for the interesting time the audience had spent. A retiring collection was held in order to raise the collection to £50. As a result the total of the two collections was £54 1s., making £90 1s. for the week.

AN ASSEMBLY PRAYER

The following prayer, composed by the Rev. E. D. Davies, was used during the Assembly service.

Almighty God, send out thy light and thy truth and make us instruments of thy power and glory. We wait, poised and eager, to speed upon thine errands. Cleanse our lives of unhallowed thoughts, words and deeds, and teach us so to live that others may be drawn unto us by the selfless radiance of our lives. We seek thy blessing upon our churches, those temples reared by devoted men and women to enshrine a measure of thy truth and love. Where they are weak, strengthen them; where they are heedless of the things that endure through time and chance, recall them to a true worship and service of thee. Even as thou didst speak to our forefathers in days of old, so also, we believe, thou dost speak to us. Illumine our minds to receive thy messages for us in our day and place, and having heard and seen we pray that in humbleness of mind we may act according to thy most holy will. Remove from our midst all prejudice, misunderstanding and ill-informed criticism, and give unto us the open questing mind, eager to understand thy dealings with mankind, and receptive to thy truth. Enable us to take our appointed places in the long line of those who have worshipped thee in sincerity of mind, and to add some measure of beauty to man's ever-growing knowledge of thee and thy purpose for the world. —Amen.

Mr. PEPYS AT THE GENERAL ASSEMBLY

April 21st.

"Now is the winter of our discontent
Made glorious by the summer sun. . . ."

The late putting-on of clocks did fitly end our long winter, so that our Meetings do begin in bright sunshine, which indeed did favour us to the end, as at Leicester a year gone.

First to our chapell of Kensington, where received in the Schoolhall by our President with refreshment of tee and cakes, which the She-Leaguers do now take pains to provide at our meetings, and we much beholden to them for this service. Anon the President to give a welcome to some who do visit us from far-off parts, and each do reply with commendable brevity. Next, some up to the chapell for a meeting of Social Service, and presently we all do follow for the Service.

A great presse of 600 souls, the most I did ever see in this place, even to putting of chairs in the ailes, and so our singing of hymns mighty fine and uplifting.

The service taken by parson Davies of Sheffield, who hath a good voice and powerful and anon an anthem of Elgar by the quire, and an offering taken (£36); so to the sermon preached by the learned Dr. Agnew of Belfast, whom I did last hear in this pulpitt some thirty years gone, and methinks he do now hold the largest flock of any of our parsons.

He do give us an excellent discourse of Standing Fast in the Faith, with much eloquence and now and then some turns of Irish witt, so that the congregation be often brought as near to laughter as is fitting in a chapell.

He done, we do sing a hymn and after the Blessing, out to the roadway, where the presse do bring about a stop of coaches for a time, which I guess do much astonish the neighbours. So home for supper and to bed in much comfort at such a fair opening of our Assembly.

April 22nd.

Up betimes and to Conway Hall for our Meeting of businesse, where first our thanks given to Dr. Dorothy Tarrant for all her service as President, and much tribute of praise and gratitude for her many journeyings and heartening discouse among the churches, where she do also on occasion conduct worshippe and preach with great acceptance, she being the first Daughter of the Manse to have the office.

This being voted with acclaim, we do elect parson Crabtree to be her successor, who hath already done much service to our cause, both in the pulpitt and in the affairs of the ministry. He being installed and invested with the Chain of Office, do straightway give us his sett discourse, wherein he do treat first of the ordering of our Assembly and the congregations, and their present straits as to moneys and maintenance, and of the ministry and how it may be replenished.

Next he do passe to our theologie and how we must sustain the liberall view, though nowadays much blown upon by the orthodox, who do relapse into reaction.

He done, we to elect as Vice-president Mr. Butler of Cardiff, a layman very zealous for us in those parts, and he being a high official of their Power Board, we may look to him to bring us spiritual power in due time.

Next the new President do call to the platform all those present who held the Presidency or are Members of Honour; they being assembled he do read messages from those absent, and we do present an Address of commemoration and gratitude to Mistress Martineau, this being our Silver Jubilee year, to recall her leadershippe and persuasive skill to bring about the Joining-upp, and her service as the first President.

This we did cause to be finely writ out by a noted scribe of the craft of calligraphers, so as to be worthy of her acceptance, which she receiving, do reply very fittingly and do seem much touched by the words and manner of the tribute.

So back to our normal businesse, and Mr. Secretary to present the report of the doings of the year, and I to show the state of our monies, which I do with the greater pleasure in that we do show but a very small excess of spendings, which all treasurers do strive for; but do expound the ever-growing cost of our administration, setting it by the like costs at the start of the Assembly.

On the reports, some questions put, notably as to the wayside bills which we do print for the churches, and some would have the bills smaller and some the boards larger to put them on; anon questioning which causes be Overseas and which Foreign; but in due time the reports accepted and we do pass to some votes of thanks to those who do service all the year or at the Meetings, and some appointed to continue.

This part of our businesse being ended at the fitting time, we may have a respite for our dinners, and anon do return to take up some votes sent in, and mainly one from the Council for a lessening of their numbers, which do now seem overlarge for convenience of working and their severall journeyings do lay undue burden on our monies.

On this, many do put in amendings to put back some who would be left out, or to have more of the laity and less parsons; but in the end we did agree that the vote be further pondered by the Council and brought again a year hence. And last we do pass a vote against the ill-treating of animals in certain sports and in the researches of the physicians and surgeons, and all brought to a close by the sett time.

After this, no more meetings or discourse for this day, and presently we all to the Stern Hall, hard by Marble Arch, which we do have from the Jewish congregation there, a mighty fine room with a gallery, and very fitting for our Conversazione, so that we do enjoy an evening of talke and meeting of

friends. Mr. Bartram to act as Master of Ceremonie, as is his wont, first to call our names to the President as we go in, and anon do silence us by blowing on a whistle, to admonish us what we should do, and next to present a musique of the viallin and some songs, very well given and pertinent to such an occasion. Presently he do ordain a kew, so that we may come to refreshment of tee and pasties.

And last the younger folke do fall to dancing, and we elders home to bed in much content, though somewhat weary with hurrying to and fro in the heat and presse of the day.

THE INTERNATIONAL SESSION

FRIDAY morning's session took the form of a conference on international affairs. The chair was taken by Miss Margaret Stevenson while the speakers were Rev. H. Lismer Short, Rev. Kenneth Twinn and Professor Dexter Perkins.

The Rev. Lismer Short took our minds back to the days of Servetus and Castellio. He recalled the various incidents in the life of Servetus that gave rise to his conflict with Calvin and to his ultimate death. Mr. Short took the view that Servetus had not been handled too kindly either by friend or foe, and thought that Servetus was a very much bigger man than generally recognized by Unitarians. He admitted Servetus was not always easy to grasp but said that nothing justified the suggestions that his views were the fruit of a disordered brain or that his ultimate fate was brought upon himself because if his self-conceit and rudeness.

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Servetus, argued Mr. Lismer Short, was a man of acute intelligence, and many of his conclusions were in tune with the spirit of modern biblical scholarship. Servetus did not argue from texts. He recognized they had to be considered against their historic background. Far from being old-fashioned, as some critics had argued, Servetus was in many ways very modern. He was a neo-platonist. He spoke of God as the unknown source and the ocean of being; as manifest in gold, in stone, or twig or what you will but supremely in Christ. He saw Christ as son of the Eternal God.

The fate of Servetus, Mr. Short said, was due more to his searching and alert mind than to any of his eccentricities.

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Our debt to Castellio, who so vigorously defended Servetus, was found in his protest against tyranny and persecution. Castellio stood for the best things on which the Liberal faith was based. Love and freedom: a concern for all humanity.

Castellio denied Calvin's right to burn Servetus. To him, to kill a man was not to kill a doctrine but to kill a man. The State existed to keep peace; to protect free discussion from which truth emerged. Castellio was concerned with the priority of ethical goodness, with human pity, with the freedom of the human spirit. We honoured him because we understood him and saw him as a prophet. As for Servetus, there was both fire and life in his heart and mind, and we needed fire and life in churches to-day.

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Next came Rev. Kenneth Twinn who traced the growth of the I.A.R.F. from its foundation in 1901. He recalled the optimistic outlook of its founders, and quoted from their early pronouncements revealing their conviction that a great tide of liberal opinion was being swept their way.

Mr. Twinn instanced how two world wars held back the growing Liberal tide. Instead of optimism, the mood of pessimism took hold. World War II, Hitlerism, Stalinism had caused bitter cruelties to which men thought none could sink. It had had a tremendous effect on the thought and people on the Continent.

It had given stimulus to the teachings of Karl Barth who had set before Europe a reformed Calvinism which declared there was a great gulf between God and man. It had given rise to a new literalism, a new authoritarianism, a totalitarianism of the Church.

Barthianism had caused the Liberals in orthodox Christian churches on the Continent to be on the defensive. They saw the necessity for re-thinking out the Liberal position and in this process of thinking out the Liberal position they found a champion in the voice of Dr. Fritz Burri.

The orthodox theologians on the Continent asked one question of Liberals, "What is your authority?" The answer of the Continental Liberal was that their authority was in God, the Creator and Redeemer who revealed himself in finite human beings and supremely in Jesus Christ.

It was because of this situation that the question of authority was made the main theme at the last I.A.R.F.

Mr. Twinn then proceeded to outline the various trends influencing Liberal Christian opinion in Switzerland, Germany, France, Holland, the Scandinavian countries and Italy.

The various movements reflected a variety of differences in their respective formulations but as they had found at Oxford beyond these there was the fundamental fellowship of the free spirit.

He urged the need to recapture the optimism of the early years of the century.

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Finally, the position of "Liberalism in America" was portrayed by Professor Dexter Perkins, Moderator of the American Christian Association.

Mr. Perkins said there was a deep stream of rationality in American Unitarianism. They wished to ask questions, to apply the test of intelligence to beliefs. He thought they were free from misleading concepts about man's perfectability and from a vague utopianism. They believed in the dignity of human effort and the beauty of human goodness. There was also the important stream of transcendentalism. Intelligence was a great thing but it was not everything. They believed in love and goodness and in the whole process of human experience.

Sometimes it had been said American Unitarians were too intellectual. That they suffered from excessive rationalism and did not feel enough. He felt they were overcoming this and that the charge was decreasingly true.

"American Unitarianism" Professor Perkins went on to say, "has passed the stage when it was sufficent to believe that individual salvation was the sole concern of religion."

American religious Liberals believed in social improvements and the need for expressing their faith in terms relative to man's needs in society now. Liberals were not happy about Senator McCarthy but he needed to be looked upon as an incident; an episode in a problem. It was peculiar that in a country of such riches and prosperity as America there was this challenge of Christianity and Communism along with all the fears and anxieties. He attributed it largely to the growth of Roman Catholicism. A sixth of the population was Catholic. Taking up a negative attitude to Communism would not help the present situation. Neither would Communism be defeated by witch hunting, campaigns of slander or by jailing. It could be defeated only by a constructive and positive approach combined with a real concern for social advancement.

Professor Perkins went on to emphasize that there was no organized socialist opinion in America and that lately Norman Thomas who had contested the Presidency as a Socialist had disavowed his former faith. When he said there was no socialist opinion he meant there was less doctrinaire emphasis in their economics. A policy for state ownership generally would find little favour with American liberals.

But it must not be thought this meant there was a disregard of social welfare. On the contrary, there was increased concern. The American liberal preferred to judge each issue on its merits rather than to commit himself to a complete programme for state ownership.

In the case of such matters as the control of atomic energy and economic development schemes like the Tennessee plan, it was realized state action was necessary. It was too big a job for private initiative. The keen sense of individualism

BERLIN – 2,500 REFUGEES DAILY...
THOUSANDS LACK WARM CLOTHES
CHILDREN & ELDERLY IN DESPERATE NEED
MIDDLE EAST–900,000 REFUGEES
SEND FOOD PLEASE

HELP QUICKLY

HAVE YOU SENT YOUR GIFT
To Help Suffering Refugees?

GIVE 10/-
to send food or clothing to one uprooted family

An Extract from the B.B.C. Appeal by the Vice-Chancellor of Oxford University:—
"I have recently seen some of the people who received these gifts (clothing, food and medical supplies) . . . They were not only deeply grateful for this unexpected help from unknown friends, but assured me that in many cases it made all the difference between life and death, especially for their children.

By giving 10/- you will cover the cost of sending clothing for one extra family £10 will send 700 garments; even 2/- will send enough for one extra child.
Please send whatever you can to:—
Sir Maurice Bowra
17, Broad Street,
Oxford."

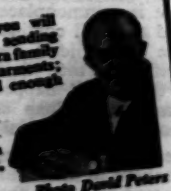
Photo David Peters

From Berlin, the Middle East and Korea, and from the 9 million refugees still eking out an existence in European camps, come moving records of suffering and grievous need. A report from a relief worker says of one visit: ". . . . five children and a widowed mother living in a field in a sheep pen; two children almost without clothing sleeping on two raised planks, the only covering a piece of ragged blanket."

United Nations Relief and Works Agency Photo

An Arab refugee baby in Jerusalem. If funds from international sources cease, many babies such as this would be left to die

DISCARDED CLOTHING

URGENTLY WANTED. All types of clothes and footwear are required, especially men's and boys'. Kindly enclose your name and address to enable Dame Sybil Thorndike to acknowledge. Please send to Oxford/Inquirer Relief, c/o Davies, Turner & Co., 50a, Bourne Street, London, S.W.1.

OXFORD COMMITTEE FOR
FAMINE RELIEF
(Regd. War Charities Act, 1940)
SUPPORTERS INCLUDE: Dr. Gilbert Murray, O.M., The Rev. H. J. McLachlan, Dr. Maude Royden, The Rev. Sidney Spencer, Sir Alan W. Pim (Hon. Treas.)

ingrained in American life was such that there was less readiness to encourage the state encroaching on industry.

In the field of education American liberals were strongly opposed to state interference. The teacher must enjoy complete freedom and in this connection he warmly welcome Sir Hector Hetherington's lecture of the previous day.

Social services were, Professor Perkins declared, developing very fast but the American approach was definitely empirical rather than doctrinaire. The libertarian ideal was firmly planted in American life and thought.

A further concern of liberalism in America was that of world peace. Pacifists among liberal Christians were few but there was strong support for the United Nations and the various agencies such as U.N.E.S.C.O. This support for the United Nations had made Americans mindful of their international obligations and responsibilities. There had been a great change in American opinion since the end of World War I when Woodrow Wilson returned with the League of Nations charter. To-day the citizens of the United States were conscious that destiny had placed great responsibilities in their hands.

Finally said the Moderator, American Liberals were firm in their belief in the common destiny of their country and Great Britain and in the enduring values of Anglo-American friendship.

The three addresses were followed by questions after which Miss Margaret Stevenson brought the proceedings to a close with apt comment, amusing anecdotes and a moving confession that such addresses made her proud of her faith and strengthened her in the work which brought her into touch with people in other Christian denominations.

Altogether, the conference proved informative, enlightening and stimulating, helping us all to realise our links with the world wide witness for free religion.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Assembly Meetings

SIR,—This letter comes because of my desire to find what is the general attitude of ministers and delegates towards our Annual Meetings each year. My thoughts are an expression of my depression which in turn springs from a deep frustration about the time spent around minor matters at this year's meetings and because of the many important ideas and business which were left untouched. I feel there are many who must feel this utter lack of the buoyant strengthening of purpose which should be the result of this annual expression of fellowship.

May I quote three principles which I think ought to be generally agreed about: an Annual Meeting ought to be an opportunity for the delegates and ministers of our churches to come together for (1) discussion around the problems facing our churches, individually, regionally and nationally; (2) to reach agreement about broad lines of policy and (3) to give directives to the council about the carrying into effect of that policy and to decide in elections who is to do it.

To suggest that our meetings in latter years have come anywhere near achieving these aims is merely to blind ourself both to the frustration and its cause. It perhaps manifests itself mostly among the younger of us (many of whom have made themselves increasingly conspicuous by their absence) who would like to see the injection of a harsh but refreshing dose of realism brought into these functions. There is at the moment an increasing dichotomy of mind on the part of many delegates as to the state of our churches and district associations at home and the air of respectable and intellectual unreality which marks our Annual General Assembly meetings.—Yours,

Birmingham. *Ronald McGraw.*

SIR,—Professor Dexter Perkins in his address at the International Session of the General Assembly said that force is as essential to politics, as sex is to marriage. Such an analogy seems to me to be a dangerous sop to the Christian conscience, and the sort that non-pacifists or borderline pacifists are often glad to accept uncritically. In fact, the analogy is entirely false and superficial. Marriage would not exist apart from sex, but in politics physical force is used only when diplomacy fails. Sex in a normal and happy marriage is a creative force. It brings unity, harmony, and new life. Force, in politics, is more like the surgeon's knife which cuts out something unhealthy in the body, and so far the only sort of peace brought by modern war is of the variety best described as a desert. Really, force is to politics, as a man beating his wife is to marriage. The true analogy is that as sex is to marriage, so is the co-operative impulse to politics.—Yours,

Altrincham. *Elspeth R. Vallance.*

SIR,—More than once during the recent Assembly Meetings the question of the supply of ministers arose. The President referred to it in his Address as a matter of considerable urgency. At the Ministers' Conference attention was called to the serious decline in ministerial strength that has taken place in the past 12 years. Of the 320 names in the Year Book for 1940, as many as 184 are not now on the *active* list, either through death, retirement, or because they have left the ministry. In the same period only 54 new names appear, of whom five were educated in the United States and serve in the Dominions. If this rate of loss and gain were to continue for the next 12 years, it would leave the churches with about 120 ministers between them, or, roughly, one man to three churches. Other facts which need to be faced are not only the fewness of recruits but the growing number of men leaving the ministry for other callings and the reduction in the proportion of graduate to non-graduate ministers.

The problem is, admittedly, a thorny one, but the future of the churches depends upon our ability to face it unflinchingly and, whilst refusing to be rattled, to do something realistic and bold about it.

It was suggested that ministers in Ireland might do something to help. So they might! But I would draw attention to the fact that there are at present several Irishmen preparing for the ministry (two at M.C.O. and another will commence at U.C.M. next autumn). In addition two young men are at present under the care of the Synod Committee on students, preparing to enter for a full Arts course at either Trinity or Queen's. These figures will be found to compare very favourably with those of English students at present on the books of the Colleges. Moreover, though the stream of Irish students has never been a broad one, it has been continuous through the years, and probably *at least* as broad as the corresponding stream from the English churches, in proportion to their numbers.—Yours,

Belfast. *H. John McLachlan.*

The G.A.Y.

SIR,—At the recent General Assembly meetings one observed the habit of grouping initials used both in general conversation as well as in official statements. Again one noticed the overlapping of three groups of initials, S.S.A., U.Y.P.L. and R.E.Y.D. It occurred to me that a central office dealing with these three organizations with the name of General Assembly Youth, working under the initials of G.A.Y. may strike a happy note amongst young people, of all ages, in our movement,—Yours,

Denton, Manchester. *John Gill.*

SIR,—We, who attended the recent General Assembly meetings and were given such very kind hospitality owe a big debt of gratitude to London Unitarians.

I am sure I speak for many others besides myself when I say how much pleasure this gave us and how grateful we are.—Yours,

Crewkerne. *Margaret R. Dickin.*

Stalin

SIR,—In reply to Pat Sloan—by their fruits ye shall know them.—Yours,

Winscombe, Somerset. *A. L. Blake.*

SIR,—Permit me a comment or two on the letter from Pat Sloan in last week's issue.

I do not know quite what is meant by the charge that, because you gave us some realism about Stalin, it should warrant the charge of yellow journalism, whatever that may be. To call it a libel is a little stupid. What is the nature of a dictatorship and to what does it always owe its impetus? The love and care of the "masses?" I am always suspicious when anyone refers to the people as the "masses." That is precisely how such men as Stalin see them. Is Pat Sloan serious when he cites a speech made in 1937 as proof of Stalin's respect for the "masses?" I understand there is little or no freedom in Russia, that the secret police have peculiar missions to perform, that the whole system of building up Russia was and is based on a tyrannical control over the people. If this is supposed to reveal respect for the people, I confess that I do not understand it. To say that the other men quoted by your correspondent were less respectful in public to the people, is, with certain exceptions, the kind of mental gymnastics always indulged in when Russia and her leaders are ever criticized.—Yours,

Taunton. *W. H. Cordell.*

"If a Man Die"

SIR,—This Sunday morning I heard the preacher (not a Unitarian) say that the Sermon on the Mount and the Parable of the Prodigal Son was not the Gospel, which was the death on the Cross and the resurrection of Christ. Later I saw Dr. Wilde's statement in *The Inquirer* that "if men pass out of existence when their bodies die, their moral and ethical values are as transitory and impermanent as fireflies. If God be the God and Father of our Lord Jesus Christ (which is the Christian faith), then immortality must be a fact."

I hope other Unitarian ministers will not let Dr. Wilde get away with this odd piece of religious psychology at their forthcoming Summer School, and meanwhile perhaps you will allow a mere layman to express his astonishment at such a naïve misunderstanding of how and why men and women hold to "moral and ethical values." When they show strong and continued interest in anything it is commonplace to refer to it as "making a religion" of it, and this will continue so long as they regard it as valuable. To use Dr. Wilde's own language, I do not see why he should "spit upon their dearest hopes and noblest aspirations" because they don't happen to include his obsession with death and immortality. Soap bubbles (and rainbows) are nonetheless miraculous or wonderful for being transient.

Dr. Wilde appears to have fallen for the common illusion that by refusing to believe in the reality and permanence of death they will cease to be true. *There* is the sting of death and the victory of the grave!—Yours,

Cullompton. *Robert H. Corrick.*

SIR,—I have always been a bit puzzled over this immortality business. I have been associated with a church all my life—in my 'teens as a choir boy and even now, having passing the three score years and ten limit, am a church secretary. I have listened to all manner of sermons on the subject and as a lay preacher, preached some, yet here I am, like a child, left wondering still. The only immortality that I can rationally conceive as possible is that which we have in our children and our children's children; if we have no children, then the small tributary to the river of our immortality becomes damned, diverted or absorbed for ever.

The majestic oak has its day and is immortalized only in the tiny acorn. In the disillusionments of two world wars, ideas and conceptions have changed and they give very little credence to the belief in a physical resurrection. Is it an illusion? Is there some other form of immortality? John Masefield in language simple, in a small poem entitled, *At Last*, hints that there may be:

Bearing the discipline of earth,
That earth, controlled, may bring forth flowers,
O may our labours help the birth
Of nobler souls than ours.

—Yours,

Ilford. *A. Cassebrook.*

Coronation Sunday

SIR,—A number of churches have asked for guidance as to which Sunday should be observed as Coronation Sunday when the Special Service prepared by the General Assembly should be used. From inquiries made it appears that the Anglican and Free Churches will observe Sunday May 31, and it is suggested that we should do the same.

May I once more call attention to the service prepared by the Assembly, copies of which may be obtained from The Lindsey Press at a charge of 2s. per dozen, or 5s. 6d. for 50, post free.—Yours,

14 Gordon Square,
London, W.C.1. *John Kielty.*

ANNUAL MEETING, SOCIAL SERVICE DEPARTMENT

SYMBOL AND SOCIOLOGY

THE urgent necessity for the content of the Christian faith to be expressed in terms which had meaning and significance for modern man was the main theme of the address given by Canon Edward Carpenter at the Annual Meeting of the Union for Social Service.

"In the world to-day," he said, "ideologies that were opposed to Christian teaching were gaining support. They expressed themselves in language which the ordinary man understood. They made an emphasis which was essentially relevant to the present situation. The growth of modern communism was the outcome of the failure of Christian people to relate their faith to meet man's present needs. It was a judgment on the Christian church. The deep appeal of early Hebrew religion was found in the prophets relating their teaching to the social pattern of their day."

The symbols and idioms in which in the past the truths of religion had been expressed had lost their significance. The phrase, "The Lord is my shepherd," for instance, was used to gain an immediate response, when it was spoken, from an agricultural people. The symbol of a shepherd meant nothing to men working in a pit or living in a town. Again, the word redemption has lost much of its power in modern society yet it was full of meaning when spoken to men living in a slave community.

What we had to do to-day was not so much to lift the Christian faith out of its background as to interpret it in terms of a new one. We had need to proclaim the Christian faith in the language of our age and to relate it to the stresses and strains of contemporary society.

The Boy and the Motor

Canon Carpenter related how this had been brought home to him by an experience with a young boy. The lad had bought a new motor cycle and asked the Canon to come and see it. He did so. The boy started the bicycle. In silence they watched the machine. For a couple of minutes it ticked away. Then the lad switched it off and remained still. "Isn't she lovely?" he said.

"The boy," commented the Canon, "gained from this an experience that was in some peculiar way akin to an act of worship. He was content to withdraw and wonder. It was an experience which drew from the boy emotions of awe and reverence. A product of a machine age, the bicycle was the most powerful thing the boy knew. It was no use talking to such a lad about moor and mountain, the likes of the field and shepherd tending the flocks. Such language was nostalgic and romantic."

Canon Carpenter confessed he did not know what form the new symbols and idioms would take. They would come only out of the experience of modern man. They were not something which could be offered ready made. What he was sure about was the need for serious thinking and study aiming at fashioning out the pattern of a Christian sociology that would fit into the social pattern of our changing society.

All the Answers

One of the weaknesses of contemporary Christianity was that some Christians claimed to have all the answers. That kind of attitude, continued Canon Carpenter, was both presumptuous and full of pride. The truth was that Christians to-day were puzzled people. He perceived hopeful signs that in many places small groups of people were thinking on these things. In all the doubts and hesitancies that were being expressed he felt there were the workings of the Spirit and that under God's guidance Christians would be guided into fuller knowledge.

Business

At the Business Meeting which preceded Canon Carpenter's address, the Rev. F. G. Lee, from the chair, moved a motion placing on record its appreciation of the services rendered by the retiring Chairman, Rev. J. W. Dyer, who had served first as Secretary and latterly as Chairman. The Hon. Secretary, in speaking of the annual report, intimated that the Commission working out the social implications of a free religious faith had made much headway and it was hoped to publish the report in the autumn. He appealed for special donations towards the cost of publishing the Commission's report. The year's work revealed an increase in individual subscriptions and in general activities.

Alderman J. Thackray, J.P., of St. Helens, was elected President. Mrs. Crosskey and Messrs. W. Lloyd, J. Thackray, R. V. Holt and P. M. Oliver were appointed to the committee. Mr. P. M. Oliver was elected Hon. Treasurer.

"TALKING PEACE IN MOSCOW"

THE PEACE FELLOWSHIP MEETING

THE speaker at the Peace Fellowship meeting held at Gordon Square was the Rev. Clifford Maquire, secretary of the Fellowship of Reconciliation.

Mr. Maquire was introduced as a "convinced pacifist" but he made it clear that it was not as a fellow-traveller he went to Moscow. He was an outspoken critic of communism and of the Peace Committee. At a conference in Europe where he voiced his opinions some Russians approached him and invited him to come to Russia and see for himself. He went to Russia for two reasons. First he wanted to bridge a gulf, to take greetings from the West to the East, to bring a message of fellowship and reconciliation from Christians here to Christians there. And secondly, he wanted to see for himself. On a recent visit to America Mr. Maquire discovered a grotesque and ludicrous ignorance about our National Health Service. If such misunderstanding was possible in the case of two countries who spoke the same—or nearly the same!—language, what misunderstandings might arise between two countries of different speech.

It was important to make the kind of contacts which help us to understand each other. The Quaker mission to Russia did great good. Surely we could believe that even now we were seeing some result from these efforts of men of goodwill.

There were surprises for him in Moscow. He saw people moving about quite freely, and was himself accosted as a Muscovite. The shops were full. Life was more normal than in East Germany or Czechoslovakia: clearly the Revolution was an accomplished fact in Russia. He emphasized that he was not judging merely by his own impressions on a short stay: his impressions were confirmed by people at the British Embassy and elsewhere. His correspondence was untouched; it was a quick and easy matter for him to make a telephone call to his London office. In short he could say many pleasant things about Russia—a fact which rarely failed to disappoint someone in each of the numerous meetings he had addressed after his return to England. On the other hand there were disappointments. The Moscow trams, for example, which were so likely to carry you beyond your destination or push you off before you got there. For him it was profoundly disappointing that the Tolstoyans while still revering their master were no longer pacifists. Tolstoy himself, they believed, would have seen the need to defend the new order in Russia against the hordes of fascism.

The speaker found no fundamental criticism of the regime. The Russians had never been a critical people, it may be suggested. Have we been as critical as we should have been? Remember Hiroshima. Mr. Maquire emphasized four main conclusions from his experience. First, the people were not being dragged along unwillingly. It is fatal for us to believe that there is a vast mass of counter-revolutionary sentiment waiting to be released. Second, the Russians do not want war. But like ourselves they do not desire the way of love and reconciliation. Their outrageous cartoons of American soldiers, etc., can only be matched by the worst cartoons of the Hearst press in the U.S.A. However, the ordinary Russian was no more revengeful than were the ordinary people of London and Birmingham in the bombing raids. Third, com-

munism is a missionary movement. What should this fact suggest to us? Fourth, there is a strong religious movement. Mr. Maquire described a very wonderful service that he shared with a Russian congregation. The sense of unity in that moment was beyond description. Surely, he said, this is the kind of experience that must guide our action and our thought. But the Russian Baptists did not draw from this service the same pacifist conclusion, the same inference of the need for love and reconciliation which he did. For him this was a tragic thought to bring back from Moscow. If only the kind of experience which he had felt in that service could determine all our subsequent behaviour.

THE ESSEX HALL LECTURE

UNIVERSITIES TO-DAY

Reviewed by John Rowland

SOME years ago, when I was a sixth form schoolboy and he was Principal of the University College of the South-West at Exeter, I met the then Dr. Hetherington, who was carrying out an investigation of Secondary Education in Devon and Cornwall. He will not remember that occasion; but the pleasant hour or so I spent with him then has added to the pleasure with which I have read his Essex Hall Lecture, now published under the title *The Social Function of the University* (Lindsey Press, 2s.). There can be few people in this country better qualified to discuss the problems of university education than Sir Hector Hetherington, who has served at Exeter, at Liverpool, and now at Glasgow, where he is Vice-Chancellor. And his lecture is as stimulating as anyone could wish.

Broadly, he considers that the function of a University is three-fold. It has to provide the necessary technical facilities whereby young men and women can be equipped to embark on a career; it has to give scientists and scholars opportunities for that slow process of research without which knowledge could not advance; and (vaguer, but perhaps most important of all) it has to give its students that general, cultural background which makes them valuable members of a civilized society. In Sir Hector Hetherington's words, on this last point, "the demand is not only for power, but for wisdom."

The British Universities are unusual, if not unique, in the world, in that, though government-supported and government-subsidized, they are independent of government control. Sir Hector points out that, if this has its advantages, it also has its difficulties. After all, a government institution will find no problems in the detail of curriculum and syllabus; it will understand that its job is to turn out competent doctors or engineers or chemists or teachers, and there it will end. A university, which has, in addition to this purely technical problem, to turn out competent *citizens*, has a much more complex, because much more indefinable, task.

In the space of a brief lecture it is, of course, not possible for Sir Hector Hetherington to work out his suggestions completely and in every detail; but at the same time he goes far to show that the bases of the questions at issue may well be religious. "They are part of our Western inheritance," he says of these bases, "not Christian alone, but deeply rooted in Christian teaching." And he adds that we must realize that free enquiry is the way to truth.

So it will be seen that the conclusions of Sir Hector's searching examination of the function of the university in our day are the conclusions of a modern-minded man, a man who, at the same time, is a Christian of the free type. It is, therefore, not at all surprising that at the beginning of his lecture he pays a noteworthy tribute to the Unitarians of Liverpool—the Rathbones, the Holts, and others whose names are long remembered with honour and affection.

Essex Hall lectures have in the past been delivered by numerous men of note. Among the list one can find Dr. Inge, Lord Oxford, Bishop Gore, Lord Cecil, Sir Michael Sadler, and many another eminent thinker. But Sir Hector Hetherington's address does not suffer by comparison with his outstanding predecessors. It is as valuable and as provocative of thought as any of them. In its printed form I hope that it will secure the large circulation which it so clearly deserves.

IT OCCURRED TO ME

By Muriel Hilton

FLOWERS, especially the small wild ones, have always given people something wonderful to dwell upon, have given "thoughts that lie too deep for tears." We cannot imagine life without flowers, for they add their simple charm to our days and speak to us of an infinite mystery and loveliness which enfolds us. There are many poems about flowers, and one which appeals to me is Alice Meynell's "To a Daisy." She looks at this little flower calling it "a little barrier to eternity" and later "a little veil for so great a mystery." She makes us aware of the significance of such a simple gift.

Most of the great occasions of our lives are graced by flowers; our wedding day, birthday, anniversaries, the passing of loved ones. No feast or celebration is complete without flowers; we offer congratulations and thanks with a bouquet; our homes are dead without them. On all occasions they bring charm, inspiration and comfort.

There is a true story told in the Adult School lesson handbook which perfectly illustrates the power of beauty.

At Clark School, Birmingham, a bulb growing competition was organized. One of the men whom the school was trying to get hold of bought a hyacinth bulb. He was over fond of drink and had very little idea of what he was buying at the time. Taking it home he threw it on the kitchen table and told his wife that he had bought her a fancy onion. Then he thought no more about it. Months later he came home one day and on the table there was a hyacinth spike, so unspeakably lovely that he stood staring at it for a long time. He could not believe that such white fragrant perfection could come out of a brown bulb. He must have seen new possibilities of life for the change in his own way of living became noticeable from that time onward, and he soon became a trusted and valued member of the school. Truly, flowers "give thoughts that lie too deep for tears."

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Pearl Buck has done much to enlighten us on the Chinese and Japanese way of life and the problems involved with the mingling of Orientals with Americans. She deals with the impact of the Old Eastern World and the New World with understanding and compassion. Her latest novel, *The Hidden Flower*, is dedicated to Lennie and to the World Children, those born to parents of different colour and race. It is an unusually poignant love story. A young American officer falls in love with a beautiful Japanese girl of an aristocratic family and against her father's wishes she marries him and goes to America. The American, an only son, adored by his mother, finds that he is up against racial prejudice which proves too much for him. The child of the marriage, Lennie, is but one of the countless thousands of such children and in him and his future we feel the author challenging the iniquitous doctrines of Nazism and all ideas of racial discrimination. Pearl Buck's novels are saturated with her deep sympathies and beliefs in the value of human beings irrespective of colour, race and creed, and her admirers will welcome her latest book.

★

Religion, which to us Unitarians is a way of life, makes its gradual impress upon personality. Sometimes in people, especially those of advanced years, one can witness in full measure the gathering of the day-to-day fruits of their religious outlook. And how much more eloquent is a personality than all the spoken words in the world!

During a conversation with someone who had become a convert to our faith in her teens, and who had worked and supported her church through a long life, my companion suddenly said in her forthright manner, "Unitarianism is

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 3, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Mr. D. BALL
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. GREWER
BOLTON, Bank Street, 10.30, Rev. J. GORDON DAVIES, 6.30, Rev. ERIC WILD
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. A. J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mrs. E. SAVAGE, 6.30 Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Mr. S. R. BUTLER, 6.30, Rev. ALAN R. TAYLOR
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, ——. STYAL, 6.30, Mr. D. M. KLUGEL
DENTON, Wilton Street Chapel, 11 and 6.30, ——
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30, Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 3, Women's League Service, Mrs. J. S. HALLAM
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Dr. R. W. WILDE, 6.30, Mr. GEOFFREY H. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. I. GORRING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. W. WADDINGTON
LONDON, Ilford High Road, 6.30, Rev. W. WADDINGTON
LONDON, Islington Unitarian Church, Upper Street, Prebend Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. MORTIMER ROWE 6.30, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. J. REECE WALKER
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month) Rev. A. PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Mr. E. A. WEST

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, May Queen Service, Rev. ELSPETH R. VALLANCE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRAT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Dr. E. L. ALLEN
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30, Rev. E. B. SHORT 6, Mr. L. PROCTOR
NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Mrs. AMY HOWARTH
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL, Anniversary
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. F. MUNFORD
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, ——
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, S.S. Anniversary, 10.45, Rev. ERIC WILD, 2.30 and 6.30, Rev. J. GORDON DAVIES

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIGAN
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. R. D. WOODALL
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 2.30, Rev. W. T. WILKINS (Junior Church)
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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—Inquirer

We draw attention to this book as it is so topical at present, when the G.A. has just held its 25th Annual Meeting. Its account of the amalgamation and the early years of the G.A. is particularly interesting.

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NEWS REVIEW

New Ministries

The Rev. Dudley Richards of the Broadway Avenue Church, Bradford, has been appointed Assistant Secretary of the General Assembly by the Council of the Assembly. He will have charge also of youth work.

The Rev. John Gill has resigned his charge at Denton and will go to Platt Chapel and Sale.

New Church

At a special meeting of members of the Plymouth Unitarian Congregation, Mr. W. S. Burgess, as secretary of the trustees, introduced Mr. Richard Frazer, of the firm of Messrs. Louis de Soissons and Partners, who produced sketch plans of the proposed new Unitarian Church for which his firm are the architects. The plans were explained in detail by Mr. Frazer, who subsequently answered a number of questions. It was stated that the plans, which were much admired, would shortly be on exhibition at the Royal Academy in London.

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THE LONDON DISTRICT PROVINCIAL ASSEMBLY

Annual Meeting

Stamford Street Chapel, Stamford Street — May 9

ANNIVERSARY SERVICE AT 3 p.m.

Preacher, Rev. D. P. Osborn, B.D.

Deaths

DIXON—On April 18, aged 86, Ethel L. Dixon, daughter of the late Rev. J. M. Dixon, of Hull.

PARTINGTON — April 2, 1953, John Shepherd, son of the late Jonathon Partington.

Ainsworth: A large congregation gathered in the old Chapel on Sunday, April 12, for the Chapel Anniversary Service. The service was conducted by the Minister, the Rev. Benjamin Gill, who was on that day celebrating his twenty-first anniversary as minister at Ainsworth.

Mr. Gill in his address spoke of the vast changes during his ministry and thanked the members of the Chapel for their loyalty to him through the years.

The service was attended by His Worship the Mayor of Radcliffe, accompanied by the Mayoress, also in the congregation were a large number of people who had been married by Mr. Gill and many of the young people baptized by him during the past twenty-one years.

It was a most interesting and inspiring service and a great tribute to a long and successful ministry at this ancient Chapel.

Catherine Jones

The death of "Katie" Jones, of Gellifaharen, Llandysul, who died on March 30, aged 76, brings to an end a very old family connection with Llwynrhydowen. She was descended from the Rev. David Davis, of Castellhywel, poet, schoolmaster, Classical scholar and Arian minister, and from Joshua Thomas, the Welsh Baptist historian. Her father was one of the chief supporters of Gwilym Marles, when he and his congregation were ejected from the Old Chapel in 1876 by the Tory landlord. She was related to Allen Raine, the Welsh novelist and was keenly interested in literary pursuits herself. She will long be remembered by the Llwynrhydowen congregation as one who loved their fellowship, and was loved by them. The funeral took place at Llwyn, the service being conducted by the minister, the Rev. A. J. Martin.

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Printed by Wakeman and Son Ltd., Queens Road, Southend-on-Sea and Published by The Beacon Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jones Harvester, Dunagate, Saturday, May 2, 1953